teenth century entirely unknown among the Jews. The only "class" that was especially esteemed was that of the Talmudic scholars, and its ranks were always open to talent. The former unstable or amorphous social structure of the Jews has now been superseded by a fairly stable stratification into various, culturally or economically distinctive, groups and classes.

In countries which have received many immigrants, there is a marked difference between the long-resident Jews who have acquired wealth and adopted the culture of the country, and the recent immigrants from Eastern Europe. In many large German towns before 1933 this division governed the internal life of the Jewish communities, although the newcomers gradually rose into the richer classes. Moreover, there is the further cleavage between the Jews who wish for complete assimilation to the Germans and the Zionists who are national Jews. In France and England there is little contact between the old-established Jews and the recent immigrants—they live in different cultural spheres. In the United States there was a marked contrast between the rich and completely Americanized "German Jews" and the immigrants from Eastern Europe, though in recent years there has been a certain degree of social approximation between them, restrictions on immigration having

hastened the Americanization and the economic rise of the immigrants.

In Eastern Europe the growth of a Jewish working class has produced party divisions among the Jews. Formerly, the aim of them all was *bourgeois*—to acquire wealth. To this the Jewish-Socialist "Bund", founded in 1897, has opposed a new proletarian ideal. In Poland, where there are several hundred thousand proletarians (workmen and small artisans), the "Bund" still forms a strong party, fighting against employers in general, and the Jewish employers in particular. They demand cultural autonomy and the use of Yiddish in schools, but are opposed to the